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CONTENTS

VERTICAL MUTATION OF MIND <i>P.K. Jayaswal</i>	87-91
CAN WE CHANGE, ESCAPE OR ALTER KARMA? <i>Vinai Vohora</i>	92-98
NEWS AND NOTES	99-108

Editor

S. SUNDARAM

VERTICAL MUTATION OF MIND**

The Convention Theme

The theme of the Convention 'New Mind for New World' raises naturally a number of issues and questions which need to be articulated and examined with a view to making explicit the required newness to address the problems the world is facing today and is unable to resolve them because of the blind spots afflicting the minds which have been operating so far. It is obvious that the presently operating minds are themselves responsible for the prevailing state of affairs. Unfortunately they have been evading and avoiding exploration of their own ways.

As Theosophy points out, the outer is the projection of the inner. It is plainly logical that if we are interested and serious enough to change the outer, we have no option but to deal with the inner before we can hope to achieve the desired changes. Among all the beings inhabiting the world, the human beings have a major role in initiating and actualizing the process of needed transformations, as also in sustaining them to ensure that the world we create is a better and happier place to live in. The urgency of change brooks no delay. The human beings must rise to the occasion.

The Nature of required Change

The question arises 'What kind of transformation is called for in the inner domain?'. To respond to this question, it is clearly necessary to have a critical look at the various stages of human evolution. Theosophical doctrines tell us that the humanity is a part of the universal life which comprises other kingdoms of life which form a ladder. The human stage is a phase of unfoldment of universal consciousness. The human beings have already undergone pre-human awakenings of consciousness. The present stretch of the human path represents the transition to loftier heights extending possibly to much more sublime levels of consciousness.

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**Talk delivered at the International Convention, Adyar, in December 2013.

Theosophy has indicated the direction in which the human consciousness has to move, outgrowing the past, to embrace the future. The landmarks of development have been hinted at, but these are mere words to us as we are imprisoned in the current consciousness. The challenge lies in breaking through the walls and fetters we have ourselves erected for our elusive security and so-called progress.

Where are we now?

Theosophy draws attention to the modern phenomenon of mental faculties being developed enormously as evidenced by the glamorous achievements of science and technology in various fields. The frontiers of the human brain have been minutely probed. The electronic evolution has been stupendous. The latest computer technology has shown that a computer can take over most of the functions of the human mind and perform them more efficiently than a human being. That being so, a human being can easily assign most of the mental functions to computers and be free to explore other hitherto unknown areas/ levels of his own consciousness. Contrary to this possibility, a belief seems to be persisting that the human mind, as it is generally functioning to-day, can usher in a new era of peace and prosperity. Amidst the glory of scientific progress in the objective world, human beings have failed to examine critically the pernicious role the human mind has played in the inner recesses of their lives. As a result, the world is suffering from all kinds of problems in the areas of relationship and nullifying the well-being which the mankind could enjoy as a direct benefit of objective developments.

Where do we go from here?

Theosophy has placed before us the contours of the consciousness that need to be enlivened, outgrowing the past, to embrace the future. It reveals that the consciousness of a human being envelops areas which are beyond the boundaries of the familiar mental consciousness which turns out to be a mere mechanism, an instrument in the hands of a higher state of consciousness. One has, therefore, to explore the relationship between these two modes of consciousness. One may have to ask the most fundamental question: What is consciousness after all? It has been identified with its vehicles which have prevented understanding of its true nature. Our scientists rely on the objective data which the vehicles generate leading them to infer that consciousness is generated by the vehicles. The known areas veil the

unknown dimensions. The mind, as we know it, is excellent in handling the known. If it has to reflect the unknown, it has to still its known activities totally and release the consciousness to ascend upward and have the vision or perception which theosophy refers to as Buddhic consciousness.

At the higher level, the consciousness has the ability to transcend the known and see through the distortions, illusions and false notions which operate at the lower level which assumes the pedestal of a 'self' and indulges in activities detrimental to the genuine interests of the whole humanity.

Thought is structural, reasonable or unreasonable, objective or unhealthy. It has its place in the domain to which it belongs, but when it is applied to the world of relationships, it behaves like a polluting agent which, at times, creates havoc. To guard against such dysfunctions which inevitably lead to conflict, misery and confusion, it is imperative that thought has to cease making seemingly endless noise and give space to a new faculty of consciousness to function which eliminates the interval between seeing and doing. The challenge, therefore, lies in graduating to this level which we may call the new mind.

The New Mind

Unless one looks at oneself and observes the way the mind is responsible for this monstrous world, the mind is not ready to shed the old and embrace the new. The mind becoming new does not mean being different only. It can be different by merely changing the old pattern, but this is not what is needed. The new mind is a product of dimensional change. The movement of consciousness has to be vertical to the existing mind. This implies summit view beyond the analytical understanding and entering into holistic realization. This is, therefore, a process of mutation, not mere modification. Pure observation results in effortless mutation which is absolute negation of the hitherto active orientation followed by the emergence of a state of existence which has no opposite. This is the vertical shift which does not involve a thinking process to validate it. The ending of the present disorder paves the way for the eternal order which is inherent in the cosmos. The human mind, which had built enclosures around its centre, sees the truth that its function is not to create models, even if they are entirely different, but be receptive to the ever-present realities of existence resulting seamlessly in outward/objective realities free from conflicts and violence. The faculty of

awareness has to replace the analytical approach.

Awareness is not a conclusion which is the convergence of the past using rationalization. It is not the continuance of the self-protective intelligence and has the power of revealing the problems completely, without any choice, irrespective of likes and dislikes, without attachment or detachment, unsullied by prejudices and preferences. The mind is emptied of its content and has abundant energy to tackle the problems. Krishnaji was never tired of emphasizing this.

Characteristics of the New Mind

Let us highlight some of the characteristics of the new mind so that we do not fall a prey to mistaking the existing mind as a new mind. Mind has innumerable masks. Removal of some masks does not guarantee disappearance of all the masks.

First of all, the new mind has to assign proper place to thoughts which are products of the past. What is required is to be aware that while these may be used as available data, they do not create blinkers clouding exploration of the emerging realities.

The new mind has to be a meditative mind which has crossed the boundaries of thoughts, images and words, free from beliefs, social morality and values. For such a mind, the meditation is a continuing movement, not confined, as generally practised, to a certain period of time set aside for this purpose according to a particular routine. It may sound strange in the context of the popular meaning of meditation and may give rise to an apprehension that this is not feasible. Such a thinking will disappear, if meditation is understood in its purity and genuineness.

The intellectual processes do not encumber the new mind. They provide the platform from where the consciousness takes a vertical lift like a helicopter, after exhausting all the possibilities of intellect.

The new mind displays intelligence. The word 'intelligence' needs to be understood correctly. It is not the intelligence which the analytical mind uses or the sharpness of intellect. It is the holistic perception with a totality of vision which does not exclude any aspect from its view. It does not integrate the fragments through addition and merger, on the other hand, it sees the fragments as parts of the whole.

Therefore, the new mind acts from a state of love in which all divisions cease, giving space to a new awakening, a new flowering of

the inherent goodness, without contradiction or duality or separation.

When the new mind is active, there is no interval between perception and action. While mere knowledge uses time to act, the new mind has the ability to solve all the innumerable conflicts here and now.

The new mind operates in a state of freedom — free from all dishonesty which thought breeds, from conformity to an idea or pattern set up by society or oneself, enabling it to perceive something beyond itself, where the observer is not. It is also free from all fear, sorrow, anxiety and all the traps that one lays for oneself consciously or unconsciously.

Most importantly, the new mind is free from all measurement — then only it is free to find out, otherwise it is led to meet its own projections/ wants. A free mind is not aggressive or violent, nor does it belong to any part of the world or humanity. It envelops and embraces the world/ humanity.

The Way ahead

In oneself lies the whole world. All ideologies, whether social, religious, political or economic are results of conceptual thinking which has divided us because of contradiction between what is and what should be. Caught in this vicious circle, generating endless noise, we experiment with something which appears as new but is actually a repetition of the old in a new garb. Ending of the old gives birth to an intelligence which ushers in a marvelous reality. Perception of the truth releases liberating energies. Relationships based on isolation and fragmentation, get transformed into a new order of concern and compassion. Individuals with the new mind constitute the new world. After all, they are the world.

(Courtesy : *The Theosophist*, February, 2014)

VINAI VOHORA*

CAN WE CHANGE, ESCAPE OR ALTER KARMA?***

UNIVERSAL VIEW

KARMA is a Universal Law that upholds all creation, it is the ultimate law which exists throughout nature, as science states every action will have an equal and opposite reaction, it adjusts, effect to cause on the physical, astral and causal planes. As for Man he is the decreer of his own reward and his punishment, he is to himself absolutely the way, the truth and the life. He performs these acts by his physical body, or by speech, or by thought or mind. According to the law of karma, all acts, whether physical, verbal or mental when performed will have an equal and opposite reaction either now or in the future. What you give out, will come back to you. Karma is a balancing principle. “Whatsoever a man soweth, that shall he also reap.” Such karmic traces, invariably persist in the subconscious mind of every individual soul, life after life. A very large portion of these karmic traces remain dormant and inactive in the present life. But a specific portion of these traits become active and must be manifested and experienced by the person in the present life. Besides these karmic traces, everybody adds to the store of his karma, new karmas as a result of new actions or reactions to the circumstances.

THREE TYPES OF KARMA

Thus karmas are of three kinds: *Sanchit*, *Prarabdha* and *Kriyaman*. *Sanchit* is the total accumulated karma from all previous lives. It is stored in the subconscious mind and the various chakras. Out of this total the Lords of Karma select a certain quantity for the new life of the soul. This stock of karma, with which the soul starts his incarnation, is

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**A Short Talk given at a Seminar on Karma held at Nairobi Lodge on Saturday, 30 Novembr 2013.

called *Prarbdha*, or “starting” karma, whose consequences we face in this present life, which as a ripe fruit is ready for reaping. This purification is actually an annulment of evil karmas of past lives which is *kriyaman*, which we perform from birth till death. This “work” of exhausting the karma we have brought with us, however, results in the making of new karma by our reaction to the circumstances. If our “pains” teach us resignation and sympathy, if our “grief” and “worries” spur us to effort, to right the wrongs we have done, if we “pay our karmic debts” with understanding, then the new karma which we generate is good and not evil. But if we are resentful of the debts that we are called upon to pay, our nature will harden, and as a result we cause more misery to others, the new karma we cause is evil.

WHAT CAUSES KARMA

When man succumbs to temptation, or is angry, or jealous, or selfish, or greedy or restless, he has accepted Satan’s invitation to come to his side. When man is master of himself— moderate, calm, understanding, unselfish, forgiving, practicing meditation—he is inviting God to help him. Naturally good karma brings blessings and happiness and evil karma invites misery and unhappiness. We should not forget that all these karmas are generated either by physical, verbal and mental actions of the human being in the past and present life. All three may either be good or bad according to the human beings actions and intentions.

HOW KARMA PLAYS OUT IN OUR LIFE

For karma to play out its role we are placed in circumstances, family, heredity, environment, education, race, nation, etc where we have to reap our karma ,correct weaknesses, learn new experiences and evolve spiritually through better understanding. Karma manifests in daily life as habits, inclinations, tendencies and moods .Our habits are our desires, likes and dislikes, and the emotions they engender. Our Character is the sum total of all good experiences gained in past lives, resulting in innate abilities or tendencies, which are carried into each successive life. Having individual tendencies or natural inclinations we are moulded into a new personality where our karma is adjusted by the various associations of family, creed, education, environment, society etc which make us progress on the path chosen or hinders our progress if we choose the wrong environment or friends.

WE ARE A PRODUCT OF KARMA

We forget that the sum total of that, which makes us exactly what we are today, is a conglomeration of everything we have thought and done and desired over hundreds of lives, we are the effects of our past good and erroneous actions. But there is a subtler part of the law of karma, which the scriptures call SAMSKARAS. These are the psychological and spiritual traces left in our consciousness by past-life thoughts, actions and habits. They influence what we are, and what we do, more than we can begin to conceive. This “second nature” our samskaras, are to be controlled the instant they start to make us think or feel something contrary to what we feel— every time the evil impulse tells you to hate and to hurt another through irritation, jealousy, anger, whatever, remember that it is not your voice, know that it is cosmic delusion- Maya – Satan that is guiding you. You should instantly recall an opposite good thought or spiritual quality. We have to constantly cultivate the good qualities to neutralize the effects of bad karma and the delusion of the world.

KARMA: GOOD v/s EVIL

We as souls are a reflection of God and as such should reflect the divine forces and qualities of love, kindness, tolerance, understanding, sympathy etc. Since we are in the world of Maya, Satan is also present in every being as ignorance and evil qualities of hate, egotism, selfishness, greed, fear, anger, desires, habits, lust, temptations. All evil has some intelligence by which it works. Note how cleverly it insinuates itself into the mind of a person through false reasoning. Man should consider the whisperings of the conscience and good tendencies as the call of God within him. Conversely, he should recognize and resist the promptings of evil thoughts and urges as the lure of Satan. Such temptations appear in man as evil impulses and inner promptings to do wrong. The world sets false standards and the masses obey. Remember, the world will not answer to the consequences; you will be held accountable for your actions. Pay no attention to whether others are behaving spiritually or not. You be an example, not for others but for yourself. Our habits and deeply rooted behavioural tendencies are stored in the brain as electrical patterns and all habits, inclinations, tendencies are mental. Whenever attention is placed on the grooves of mental good or bad habits which are recorded in the brain by repeated experience or actions they automatically manifest themselves in mental and muscular activity. We think of one thing and a trail of thoughts follow and we succumb by doing something which we did not wish to do.

SENSES THE CAUSE OF OUR BONDAGE AND OUR RELEASE

The senses and the mind are the outer doors through which knowledge percolates into the consciousness. Human knowledge filters in through the sensory nerves and is interpreted by the mind and intellect as reason. The brain arranges the impressions of the senses, and sends out the messages through the motor nerves. But there is another aspect of the mind which is feeling, it is an expression of intuition, which gives us the ability to discriminate between right and wrong, to avoid the error prone mistakes of life. The surest way to escape our karma is to liberate the expression of intuition by meditation, which will lead to the harmonious balance of reason and feeling. In our normal working life intuition is the parent of common sense, it is also perceived as a hunch.

DESIRE CAUSE OF THE RECURRING WHEEL OF REINCARNATION

That which accumulates and remains unchanged and does not perish with death is desire, or more specifically, it is latent desire, or desire seed – VASANA, or the impressions of desire on the consciousness. These desire seeds are more compelling than impulsive fresh desires, as they are deeply rooted in the subconscious, ready to spring up suddenly with demands that are most often unreasonable, frustrating and sorrow-producing, and are the cause of future lives. So long as there is no end to desire, there is no end to karma. The Scottish philosopher Carlyle said “Change yourself, then you will know there is at least one less rascal in the world.”

HOW WE REAP OUR KARMA

According to the retributive aspect of karma, “As you sow, so do you reap,” any action that is evil or harmful to the well being of any other unit of life, is exactly punished in a manner proportionate to and appropriate to the original harm done. Three kinds of retribution karma can be distinguished: a) Boomerang: A man who blinded others in the past finds himself blind in the present. b) Organismic: A man who eats to excess in one life time can suffer from digestive weakness in the next. c) Symbolic: A person who “turned a deaf ear” to others plea for help in a past life is literally deaf in this life. A person who caused “witches” to be dipped in cold water in puritan witchcraft trials suffers

from enuresis (bed wetting) today. Great loneliness or isolation can result from suicide in the past.

Mental phobias of animals, closed spaces, water, heights etc are sometimes due to terrifying experiences or even death associated with these phobia objects. Recurrent dreams or nightmares can also in some cases refer to past life experiences. We begin to sense the awesome significance of physical bodies when we come across some deformity and learn that it is the mute but eloquent evidence of some past life crime against life. As the case of the blind violinist who was told that he had once as a member of an ancient Persian tribe, blinded his enemies with red-hot irons. A woman of fifty three who had a serious back deformity since childhood, and who had lost part of one finger and had her hand mangled at the age of four, was told that she was an associate of the notorious emperor of Rome who persecuted the early Christians. A man who had lost a leg in an accident was told that this was not a karmic experience but one that afforded him an opportunity for fuller spiritual growth. In the realm of the body any gross defect of anybody, whether karmic or not, any deviation from harmony or proportion of health is indicative of some psychic necessity somewhere. Any cases of cruelty or abuse, either physical or psychological, can result in a later lifetime in a sick deformed or inferior body—the sickness, deformity, or inferiority being appropriate to the cruelty or abuse perpetrated. Spiritual evil and physical ugliness are the reflections of ones thoughts and action from the past, they in the long run act as deterrents to the soul from committing more and more evil.

We can of course infer that in beauty there must be the absence of the cruelty or misuse, which in the other cases became the cause of deformity. One very beautiful woman was told that in a previous life in England she had cared for unwanted children. The caring and pouring out of self for the bodies, minds and souls of the young brought to the woman all the beauties of the body, mind and soul that it now possesses. Another woman learned she could attribute her beauty, because of her dedication to music and dancing. Still another was told that two past lives she had devoted much attention to her body and its beautification first in ancient Egypt and again in the French court. We can also have a downward change, rather than an improvement. We see a soul who as reward for one thing or another finds himself in a beautiful and symmetrical face and body. He finds himself looked at, admired, sought after. Mirror reassures him of his own excellence, without any effort

on his part. He becomes vain, proud, arrogant, sensual, selfish, self indulgent, corrupted by his own beauty and the power it gives him.

Women have suffered untold and untellable indignities, physically, emotionally, mentally, and spiritually because of men's compulsion to be superior resulting in psychic imbalance and unhealthiness. The karmic law is inescapable. If the ego waxes fat, it can only mean that it must be slenderized through suffering; if the ego exploits its position and treats others with contempt, with selfishness and with tyranny, then someday it will receive the same kind of treatment itself.

IGNORANCE CAUSE OF OUR MISERY

It is doubtful that any outer worldly things could really fulfil their promise. It is doubtful because human misery is not entirely of a physical nature, and Universal plenty is therefore unlikely to solve the human problem. As long as we have vain, arrogant, lazy, irresponsible, shallow, proud, envious, malicious, gluttonous, intemperate, intolerant, ill tempered, cruel, vindictive, possessive, power hungry, stupid, domineering, shortsighted, selfish, petty, rapacious, hypocritical, imperfect human beings in this world, we are going to inflict misery upon ourselves and upon each other. Regardless of the fact we might all have two cars and a land cruiser in the garage, a town and country home, a fat bank account, all the luxuries and all the food we want to eat. The world outside can never be perfect, until we have perfected our inner world.

KNOWLEDGE OF KARMA OUR SAVING GRACE

It may be that this sad world – so aptly called by Bernard Shaw the “lunatic asylum of the Solar system”- will at last become what it can be: a luminous place, filled with men and women who have not only become acquainted with their evil and befuddled past, but have learned how to transform it and transmute it into a thing of light and beauty. It is God's Divine Plan to push all creation upward to make it evolve and unfold its spiritual nature, of Truth, Power and Beauty. Satyam-Shivam-Sundaram.

To sum up we may say Karma is:

WHO you are, What you are, Where you are. Which is the Higher Self.

WHO are you, What are you, Where are you. Which is the ego, the Lower Self.

NEWS AND NOTES

Assam

The Annual General Meeting of Assam Theosophical Federation was held on 27 October 2013 at the Auditorium of the Durga Temple of Bhaskamagar in Guwahati. Federation's President, Bro. Dharendra Nath Chakravarty presided. More than one hundred members from the Lodges of Nalbari, Kamrup, Jorhat, Darrang and special invitees graced the occasion. Universal prayer marked the beginning of the auspicious function, followed by the prayers of all religions. Several messages received on this occasion were read out.

Bro. Raghunath Choudhury, Secretary of the Federation, presented the Annual Report highlighting the activities of the Federation during the year. There has been notable increase in the number of members and the Lodges, despite the fact that a few Lodges have become non-functional and membership of a small number of members has lapsed. The report also contained details of visit of Prof. C.A. Shinde and Bro. P.K. Mahapatra who conducted study classes at Guwahati and delivered thought-provoking lectures at the Lodges of Guwahati and Nalbari, covering a wide range of teachings of Theosophy. Secretary's report was earlier approved by the Executive Committee and after due deliberation, the General Body also accorded approval without any modification. The audited annual financial statement of the year 2012-13 was presented by Bro. P.N. Das, Treasurer, who informed the General Body that the Statement has been approved by the Executive Committee. In the similar manner, the Budget was also approved by the General Body.

Shri Dharendra Nath Chakravarty was elected as President for the next term of three years. Bro. Ramesh Chandra Deva Sharma and Bro. P.N. Das were elected as Secretary and Treasurer respectively. The newly elected Executive Committee comprises of three Vice Presidents, one Joint Secretary, one Editor, one Librarian one Publicity Officer and three Councillors to the Indian Section.

Renowned writer and social activist Bro. Hari Prasad Chaliha, a retired member of the State Civil Service, delivered the keynote address as the Chief Guest. He spoke on “Spiritual progress is self-discovery”. He briefly outlined the growth of polytheism and monotheism during the

Vedic period. A study of both the lines of thought is necessary for proper understanding of growth of spiritualism in India. Referring to Dr. Radhakrishnan, he observed that man's relation with gods was mechanical at one time; a question of give and take, profit and loss only. The revival of spirituality was the need of the age immersed in formalism. In the Upanishads we find a return to the fresh spurt of spiritual life. The concept of all-embracing Soul, eternal and omniscient, gave a new dimension to the spiritual life of the Aryans. President Chakravarty emphasized the need of spreading the Theosophical teachings in the context of the turmoil of the present day world. He exhorted the members of T.S. to take Theosophy as 'Mantra' for service to mankind.

Four Lodges of Assam have been given Charters bearing signatures of former International President Dr. Radha Burnier. These are Bhaskarjyoti Lodge, Panjabari Lodge (both of Guwahati), Gandhia and Sahayatri (both of Nalbari) These Lodges are functioning for over five years. The Lodges which are holding regular meetings and discussing important Theosophical literature are Pragjyotishpur, Swagatam, Bhaskarjyoti, Panjabari, Goplabazar, Bidyarpur, Sundarpur, Jorhat etc. The Annual General meeting of Sahayatri Lodge was held on 19 December, 2013. It was also the Foundation Day of the Lodge. Dr. Jatindra Chandra Choudhury, a special invitee, spoke on matters of health while Bro. Gokul Deka explained the ideal of right living. The Annual General Meeting of Gopal Bazar Lodge was held on 8 December, 2013. Bro. Jogen Kalita, Chief Guest, explained the significance of the Universal Prayer.

Bihar

Sri Yadunandan Ramu (Diploma No. 85831) of Samstipur passed to peace 9-5-2013.

Sri Badrinarain Prasad (Diploma No. 62100) of Chapra passed to peace on 19-12-2013.

Bombay

The Support Convention started on 26 December with The Prayers of All Religions and welcome by BTF & Blavatsky Lodge Presidents. The Opening meeting was in tune with the Memorial meeting for Radhaji at Adyar at the same time. Dr. Ajay Hora shared the Audio Talk of Radhaji on "Seven Great Religions in the Light of Theosophy". In the

beginning Dr. Ajay Hora said that during his Presidency in 1999-2000, the Millennium Year, BTF had organized a series of lectures on 'Seven Great Religions' by the religious heads or scholars, as all roads lead to one Divinity. The final talk was by Dr. Radha Burnier on the first day of the Annual Session of BTF. It was also the 125th Year of the Theosophical Society (1875-2000). As Dr. Ajay Hora was not well on that day his message was read out and Bro. Khurshed Sanjana presided. Salient points of Radhaji's talk were mentioned. Sis. Kashmira Khambatta welcomed and introduced Shri Farokh Bardoliwalla, who with his group presented a musical evening on 27 December with inspiring songs. He conveyed what life is, the inner urge of the soul to spread the light of Divine Knowledge, to radiate Love and to completely surrender to the Lord.

The Ritual of the Mystic Star was performed on 29 December with music including young students and first time participants. Sis. Freny Paghdiwalla read out the explanation about (1) Officers- five aspects of Power, Wisdom, Joy, Beauty & Love representing five professions Ruler, Priest, Merchant, Artist & Teacher with their reflex professions Judge, Scientist, Servant, Craftsman & Healer. (2) Significance of the Alter with layers of different Alter Cloths.

The Presidential Address delivered at Adyar by the International Vice President Mr. M.P. Singhal, was read out by Bro. Rustom Dalal on 30 December. Bro. Princey Mehta showed three interesting and informative videos with Power Point (1) The Theosophical Society in America, which covered its history right from its inception to this date with the Founders, the International Presidents & Stalwarts, spreading of TS in America, the centres of Crotona & Wheaton, Quest Publication House, Presidents of American Section and their varied activities to spread Theosophy. (2) Theosophy in UK with Leadbeater- an early black & white silent documentary showed Dr. Annie Besant and C.W. Leadbeater in UK. (3) Who is Helena Blavatsky? The author of her biography and other scholars spoke about her magnanimity & complete dedication, how she wrote *The Isis Unveiled* and *The Secret Doctrine* and what her two volumes stand for.

Impressions of the 138th International Convention: Bro. Vinayak Pandya, Vice-President of BTF and Bro. Noor Baig, of Vasanta Lodge attended the Convention from Bombay Bro. Vinayak shared his impres-

sions with brethren of Mumbai on 3rd January 2014 at Besant hall, Blavatsky Lodge. After 33 years it was the first International Convention, when Radhaji was not there, though she had made all the preparations. The Presidential Address was given by International Vice-President Shri M.P. Singhal. During reading of the Greetings BTF Representative Bro. Navin Kumar's Greetings were also read. At the Memorial meetings for Radhaji, the Section Heads and other International Delegates paid their tributes to her. There were inspiring talks based on the theme of the Convention "New Mind for New World". Youth Session and an evening programme by Youth were heartening as they raised hopes that the torch of Theosophy will be carried forward by them.

Prof. Krishna Gosavi, Life Member of Blavatsky Lodge, passed away on 18 November 2013. BTF Bulletin of January 2014 covered the news of Prof. Krishna Gosavi's Doctoral Thesis on 'Jainism: A Theistic Philosophy', but at that time BTF did not know that he had passed away. An engineer by profession he was keenly interested in Jainism and Theosophy. For his research he used to go to Adyar & Indian Section HQ, Varanasi. His wife and our member Dr. Vijaya Gosavi mentioned that he was writing a book on 'Jainism & Theosophy', but he could not live to complete it. With his wife he used to attend International Convention and the School of the Wisdom at Adyar and TS sessions at Crotona and Wheaton in USA. Mahatma Gandhi Mission Medical & Engineering College of New Mumbai has appreciated his contribution as a founder and the First Principal by instating a Scholarship & a Gold Medal in his name. May his soul be blessed with peace and may our thoughts of love and strength be with his wife Vijaya.

Kerala

The 84th Annual Conference of Kerala Theosophical Federation was held at Annapoorni Theosophical Lodge, Alleppey, on 19 and 20 October 2013. The theme of the conference was OUR WORK based on I.K. Taimni's book, *Principles of Theosophical Work*.

Bro. S. Sivadas, President, Annapoorni Lodge, welcomed the delegates. Bro. S. Harihara Raghavan conveyed greetings on behalf of the International President and various lodges in Madras Theosophical Federation. Bro. K. Dinakaran, Secretary K.T.F., read out the greetings received from Bro. M.P. Singhal, Vice-President, T. S. and various other

individuals. Dr. M.A. Raveendran, President, K.T. F., in his inaugural address referred to Damodar K. Mavalankar.

In the group discussion held in the evening members discussed various points like the necessity of purifying our lives, the importance of living Theosophy, the need of Youth Programmes to attract the new generation to our Lodges and programmes giving sufficient space to them. The necessity of harmony in lodges were also emphasized. Proper utilization of social media like Face book and Twitter were also suggested by the members.

On the 20th morning, programme commenced with *Bharat Samaj Pooja* led by Sis Lakshmi Bai. In the first session Bro. Harihara Raghavan spoke on the subject 'What are we Aiming'. He emphasized the need of more and more workers for doing the Theosophical work at various levels, from lodges to the International Headquarters. Bro. George Muttathil spoke on Working of a Lodge.

Bro. S Sivadas spoke on the subject 'Organization of work for the Public'. Bro. Sivadas pointed out that programmes shall be arranged strictly on theosophical principles and at the same time appealing to the public also. Dr. Sasikumar, South Zone Secy., presided. In the second session, Sis. Shoba spoke on the subject 'Efficient Methods' and Bro. K. Dinakaran spoke on 'The qualifications and preparation of Theosophical Worker'.

At 2.00 p.m. there was a question and answer session led by Bros. Harihara Raghavan, S. Sivadas and Dr. M.A. Raveendran. Members raised questions on various theosophical subjects including the pursuit of the Third Object of the Theosophical Society.

Bro. S. Sivadas, the newly elected President of the K.T.F., made the concluding remarks. Bro. K. Dinakaran gave the vote of thanks. Meeting came to a close with *Santhi Mantram*.

Inter Lodge Meeting and the 1st anniversary of Blavatsky-Besant Theosophical Lodge, Kodungallur was organized on 15 December 2013. The theme of the meeting was "Three Declared Objects of the Theosophical Society". Bro. Sudhakaran C.K., Secretary of the Lodge, welcomed the members. Bro. K.G. Devidas introduced the subject. The meeting was inaugurated by Bro. S. Sivadas, President, KTF. Bro.

Unnikrishnan K N, presented the subject and Bro. Ramanathan G, Vice President, KTF and Dr. V. P. Viswakumar were the moderators. Dr. P.U. Asokan, former President, Trichur Lodge and Bro. P.T. Krishnadas, Secretary, KTF also spoke. There was group discussion and Bro. K.K. Ramakrishnan proposed vote of thanks.

Bro. S. Sivadas conducted regular classes at Anantha Lodge, Trivandrum on *Light on the Path* at Sankara Lodge, Ernakulam, on *In the Outer Court*, and at Annapoorni Lodge, Alappuzha, on “Laws of Manu in the light of Theosophy”.

Trichur Lodge is conducting classes and discussion on every Wednesday on “Letters from the Masters”.

Under the auspices of Kerala Sahitya Academy Kerala, a 10 days’ National Book Festival was organized at the Academy premises from 31st January 2014 to 9th February 2014. The enthusiastic members of the UPASIKA Lodge participated in the Book Exhibition, with the co-operation of Theosophical Publishing House, Adyar, Chennai. Large number of theosophical books were sold out during the exhibition and libraries placed orders for books. The Kerala Kalamandalam, autonomous University Kerala, placed orders for books and the Registrar of the Kerala Kalamandalam, Dr. Sundaresan visited the stall. Dr. M. A. Raveendran, Bro. K. Dinakaran, Bro. Ajeesh and Sis. Sheela Raveendran attended the stall and explained to the public about Theosophy and the Theosophical Society.

M.P. & Rajasthan

The following programmes, were held at Vikram Lodge, Ujjain, in December 2013: on 1st December, 2013 Dr. R.S. Gupta and Brother Shri Jagannath Narvare spoke On the Watch Tower published in “The Theosophist”. On 8 December Dr. K.N. Joshi delivered a talk on Shri Guru Nanak Dev. He described the essence of Guru Nanak’s philosophy and simplicity of his life. Members of the Lodge and some respectable citizens attended the talk. On 15 December Dr. S.C. Kori gave a lecture on “Man-Ek Shaktishali Yantra” (based on Theosophical literature). On 22 December a talk was delivered by Brother Anna Bhau Kotwale on “Jesus Ek Kranti”. By giving the references of Bible and other books the speaker described the essence of Jesus. On 29 December a general discussion amongst the members and others was held on the subject

“Cause of Sorrow”. Many members of the Lodge participated in it.

Dr. R.S. Gupta delivered a very informative talk on Three Fundamental Propositions of *The Secret Doctrine* on 5 January. Lodge members and others attended the programme. On 12 January, 2014, Dr. Ashok Kaul explained the content of the International Presidential Address given on 26 December, 2013 at Adyar. On 19 January, 2014, Dr. A.C. Gulhati spoke on the “The Compassionate Mind”, a talk delivered by Mr. Bhupendra Vora during the convention. On 26 January, a group discussion was held on the topic “New Mind for a New World” i.e. the theme of the International Convention of 2013. Lodge members and others participated in the discussion and shared their views.

Telugu

Bro. N.C. Krishna, National Lecturer, participated in the study camp at Visakhapatnam as per the request made by the Lodge there. It was held from 24-26 January 2014. The subjects dealt with were: ‘What is Theosophy: ‘History of the Theosophical Society’ ; ‘Objects of the TS as explained’, ‘Duties and responsibilities of the members’; ‘Future of the Theosophical Society’: and ‘The Real Work of the Theosophical Society’. On all the aforesaid themes the views of HPB were dealt with.

Basic Theosophy from the perspective of our founder HPB was taken up. There were two sessions in the morning and two in the evening on the first three days of the camp. On the last day the camp concluded after the morning session. More than 20 members attended the camp.

“Spiritual Theosophy” was explained on every day by Dr. Nandiraju Durga Prasad Rao.

Utkal

Prof. Chintamani Mohapatra Memorial Study Class & Public Lecture were held on 30.11.2013 and 1.12.2013 at Kalahandi Lekhaka Kala Parisada, Bhwanipatna. On this occasion Bro. P.K. Mahapatra, Secretary, UTF, delivered a public talk on “Transformation”. Bro. Mahapatra conducted a study class on the book *Practical Occultism* written by HPB. Bharat Samaj Puja was also performed by Bro. Mahapatra. Sis. Snehalata Mahapatra along with other members took active part in arranging the above memorial lecture and study class. Dr. Ajaya Mishra,

President and Bro. Biswa Mohan Rath, Secretary, offered vote of thanks.

On 15 December ‘Geeta Jayanti’ was celebrated at UTF Hall. Bro. B.B. Palai read out the entire “Srimadbhagabad Geeta” and explained the significance of Geeta Jayanti.

On 5 December Bro. R.N. Dash, international lecturer of Mahaesh Yogi Institute delivered a talk on “Transcendental Medication” at Barabati Lodge.

In the joint Lodge meeting held on 7 December, Dr. B.B. Panda, President, UTF, delivered a talk on ‘Srimad Bhagvadgeeta’ followed with a question answer session relating to Bhakti Yoga from theosophical point of view.

In the joint Lodge meeting held on 4 January, 2014, Prof. Sahadev Patra delivered a talk on “Transformation”. The meeting was presided over by Bro. Prafulla Chandra Pattnaik.

A souvenir entitled “Radhaji- A Tribute” published by UTF was released during the Indian Section Convention held at Adyar. The souvenir was appreciated by the delegates assembled there.

Uttar Pradesh

Bro. B.B. Lal gave the following three talks in January at Dharma Lodge, Lucknow : ‘Life After Death’, ‘I Promise’ (based on the book by C. Jinarajadasa and ‘Significance of Devotion’. Bro. U.S. Pandey spoke there on ‘Shiva’.

Six members of U.P. Federation participated in the programme of the School of the Wisdom at Adyar during January, 2014. During this programme Bro. U.S. Pandey delivered a talk on the topic “Shiva in *The Secret Doctrine*”.

Allahabad University organized a refresher course in January for college and University teachers on the theme “Education for Peace and Non-violence” and they invited Bro. U.S. Pandey, Federation Secretary of U.P. as one of the resource persons. Bro. Pandey visited the University on 24 and 25 January and delivered talks there on “Thought power- Its strengthening and use” and “Peace-Happiness-Success and Health” in the light of theosophical teachings. He also distributed among the

participants, pamphlets on ‘Theosophical Society’, ‘Success in Life’ (based on teachings in ‘At the Feet of the Master’) and also copies of an article on ‘Peace- points to be reflected’ published in ‘The Indian Theosophist’. His talks were followed by lively discussions and evoked questions from the participants regarding human soul, reincarnation, karma etc. His talks and interaction with participants helped in introducing theosophical teachings and concepts among the audience.

Bro. U.S. Pandey visited and participated in a function of Republic Day on 26 January, organized by teachers of the school run by Anand Lodge at Allahabad. There he briefly addressed the gathering of students, teachers and members of local lodges. He also discussed administrative matters with office bearers of Anand and Mahila Dharm Lodge.

The following talks were held at Nirvana Lodge, Agra, in December 2013. “Dialogue between Yaksha and Yudhishtir’ by Dr. Sandeep Agarwal, “Bharat Embodiment of Dharma’ by Bro. Shyam Kumar Sharma and ‘Internal Control’ by Bro. Devendra Bajpayee. Besides, a day-long seminar on ‘Peace’ was organized on 26 December in which Bros. Sanjeev Gupta, Harish Sharma, Brajesh Rajput, Neeraj Jain and R.P. Sharma expressed their views.

Bros. Gyanesh Chaturvedi, Shyam Mohan Kapoor and Shyam Kumar Sharma presented their impressions regarding the 138th International Convention in a meeting of Nirvana Lodge on 9 January 2014. Bro. Gyanesh Chaturvedi delivered the J.P. Awasthi Memorial Lecture on ‘Listening.’ It was held on 16 January. The other two talks held in January were ‘Brain and its possibilities’ by Sri Shyam Mohan Kapoor and ‘Parmanand’ by Bro. A.H. Faridi respectively.

On 24 January, six members of Kashi Tattva Sabha presented their impressions regarding the talks, meetings and cultural programmes organized during the International Theosophical Convention held at Adyar from 26 to 31 December, 2013. The Ritual of the Mystic Star was held on 31 January at the Indian Section HQ. Prof. Vishan Kishore’s talk on *Vigyan evam Adhyatma* was held on 7 February. These days the members of KTS are studying *The Voice of the Silence* in the meeting held on every Tuesday.

SOUTH INDIA CONFERENCE

The 91st South India Theosophical Conference will be held at the International Headquarters, Adyar, Chennai, from 18 April to 20 April, 2014. Since HPB's book THE KEY TO THEOSOPHY will be completing 125 years of its publication in 2014, the conference will concentrate on the aforesaid book, which the participants are requested to study along with materials related to it.

Members of the Theosophical Society in good standing are welcome to attend the South India Theosophical Conference as delegates. They are requested to send their request for registration to the Convener Ms. H. Sripriya, The Theosophical Society, Adyar, Chennai - 600 020 or by e-mail to conv13.hq@ts-adyar.org before 3rd April, 2014. Registration fee of Rs. 100/- should be paid immediately on arrival. For any further details please contact the Convener. Accommodation will be provided free of charge from one day prior to the Conference to one day after its closing. The delegates will have to pay for their meals. Those who require meals should give prior intimation to the Superintendent, Bhojanasala, The Theosophical Society, Adyar, Chennai - 600 020.

Kindly Note the change in the email address of the National Lecturer Bro. B.D. Tendulkar:

b.tendulkar@yahoo.com

THE INDIAN THEOSOPHIST

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(See Rule 8)

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I, S. Sundaram, hereby declare that the particulars given above are true to the best of my knowledge and belief.

S. Sundaram

Dated: 1 March, 2014

Signature of publisher

**The Indian Section, The Theosophical Society
Study Camps Programme for Summer 2014 at
Bhowali Study Centre.**

No. of Days			
1. 13 April to 17 April 14 +1+1 prior and after	5	Rs. 1800/- per person	30 participants of Gorakhpur Group Contact Prof.Ajai Rai
2. 20 April to 23 April 14 +1+1 prior & after	4	Rs. 1500/- per person	30 persons ES Retreat of U.P. & Bihar, Contact Bro. Shiv Kr. Srivastava at Allahabad
3. 26 April to 30 April 14 +1+1 prior & after	5	Rs. 1800/- per person	30 persons TOS Contact Dr. T.K. Nair
4. 3 May to 8 May 2014 +1+1 prior & after	6	Rs. 2100/- per person	30 persons Contact Secretary of Karnataka Federation
5. 11 May to 28 May 2014 +1+1 prior +after	17	Rs. 4550/- per person	30 persons by Indian Section Varanasi

Note:-

1. Bring warm clothes and Essential Medicines. Send names of the participants from No. 1 to 4. and forward it to the Indian Section not later than 15 March 2014.
2. Please inform the details of participants Name, Address, Age, and Mob.No. The exact date of arrival & departure time to be intimated to camp officer In-charge Bhowali camp at Indian Section, Varanasi, by 31 March 2014.
3. S.R. No.2: E.S. Retreat will be directed by Prof. C.A. Shinde: on 7- Portals from '*The Voice of the Silence*' :
4. The Amount for Study Camp at S. No. 5 to be sent to the Indian Section before 15 April and Cancellation by 30 April 2014.
5. Study Camp at S.No. 5 will be based on **The Voice of the Silence** and **The Key to Theosophy**. It will be conducted by Bro. P.K. Jayaswal, Bro. N.C. Krishna and Bro. B.D. Tendulakar.

23 January 2014.

S. Sundaram
General Secretary